



"LO A
VOICE FROM
HEAVEN"



MATT. 28:19.

The Church of God Evangel



MARK 16:15

CLEVELAND, TENN.

GOD LOVE

THE
PILLAR

THE
TRUTH

The Boy Scout in Wall Street

In front of the Sub-Treasury building in New York City is a bronze tablet which represents George Washington in prayer at Valley Forge. The tablet bears the inscription: "Washington at Valley Forge. As seen and described by Isaac Potts, March, 1778. George Washington's horse was tied to a sapling in a thicket. The general was on his knees praying most fervently."

Wall Street rang and echoed with its traffic;

A brown Boy Scout stood in his khaki there
Before the bronze which showed his Nation's Father
Kneeling in anguish to his God in prayer.

The trim boy, hustled by the rushing thousands,
His bright eyes still kept fastened on that face;
His lips, soft parted, like a sweet flower trembled;
He seemed exalted in his boyish grace.

He turned; his tanned cheek flushed with noble fervor,
While his brave eyes with resolution flamed;
"If Washington could kneel in supplication,
Then why should I, a mere boy, feel ashamed?"

"Whatever dangers in my life surround me,
I'll ever think of that bronze gleaming there!
Great Washington, who led our mighty Nation,
Shall be the leader of one boy in prayer."

—A. F., in *American Youth*.

THE GROUND OF

EPH. 2:20

1 TIM. 3:15

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REGULAR EDITION



Notes from The Editor



SUNDAY SCHOOL LITERATURE

Please order your Sunday School literature as early as possible to avoid delay in shipment. Also please remember that it is better to order plenty than to have to reorder, or be embarrassed because you do not have enough quarterlies or cards if your classes grow a little during the quarter, or if you have some visitors that you would like to hand a quarterly.

We will be ready to ship the Teachers' Quarterly also. This work you will find a great help in teaching your classes. We have received considerable favorable comment on the Teachers' Quarterly for this quarter. For the coming quarter it has several new features added, and some that were lengthy in the last one has been shortened, and remember that if you do not get one you will be disappointed more than we will to lose the sale. Price 20c single copy, five or more copies to one address 17c per copy. Please send cash with order if possible.

C. OF G. Y. P. E.

In announcing the publication of the Y. P. E. edition under separate cover we will say this to the Y. P. E. Department, unless you make the subscription list increase itself by your support to where it will pay the house to continue this publication, it will be necessary at some future date to discontinue it. However, we feel that you are going to rally to the front in securing subscriptions at

the special low price of 60c per year for single subscriptions, or at the rate of 50c per year in a club of three. We are giving you a beautiful front cover on this edition and the paper will contain sixteen pages as formerly.

CROWNING CHURCH OF GOD SONGS

If this book continues to sell as it has since we announced it, if you don't order soon it will be possible that you will not be able to get any at all as we are only running ten thousand copies. Give us a trial order. Price 20c single copy, \$2.00 per dozen, \$15.00 per hundred.

MINISTERS' HANDBOOK

We can fill your order by return mail for this book which will have to be seen to be appreciated, and used to be a benefit. Genuine leather binding stamped in pure gold, contains 176 pages, a book that you will not be ashamed of. Priced at \$1.25.

DEPRESSION

There is no depression in the press room. The boys are working every day and considerable overtime and still they are covered up with work. This we appreciate.

GENERAL INDEBTEDNESS BIBLES AND PENCILS

We can ship the General Indebtedness Bibles to ministers who have not order-

ed their quota of six Bibles by return mail. Those who have sold Bibles or pencils, if collections are slow on entire quota, please remit such amounts as you have collected and the remainder when it comes in.

GET-ACQUAINTED SUBSCRIPTIONS

The get-acquainted subscriptions are still coming in in a very pleasing quantity. Those who are securing these in the future, please advise subscribers that the Evangel will no longer contain the Y.P.E. edition as explained elsewhere in this publication. In following down your get-acquainted subscriptions please advise subscribers that they may have the Evangel for \$1.25 per year or in a club of three at the rate of \$1.00 each per year. Y. P. E. edition will be run monthly at 60c per year single subscription, 50c each in a club of three.

JOB PRINTING

Give us your job printing; letterheads, billheads, statements, programs for state and district conventions and revival campaign advertising. We need your business and will give you lowest prices possible, perhaps cheaper than you can get it done elsewhere. All work guaranteed. Help the Publishing House.

SHOULD THE UNITED STATES RECOGNIZE RUSSIA?

If after the Pilgrims fled from Europe to escape persecution and to find a land where they might worship God according to the dictation of their own conscience, and that from this fleeing stock of Puritans God hath built up such a great nation as the United States founded upon Christian liberty, then when a nation like Russia who seeks world control and has pledged itself to break down every vestige of Christian liberty and destroy all religious institutions, seeks to be recognized or placed on par with our Christian government, we may hear the multiplied millions of the United States, if they are thinking soberly, answer ten thousand times, No.

SOLD HIS BIRTHRIGHT

It will be remembered that Esau sold his birthright for "a mess of red pottage." Though he afterwards sought it again with tears he was not able to recover it, because he found no place of repentance. Will the United States sell its spiritual birthright and jeopardize all its religious liberty and what we have been centuries building up for "a mess of red pottage" or the possible trade the United States might be able to build up with Russia?

I believe God, that it shall be even as it was told me.—Acts 27:25.

Without faith it is impossible to please Him.—Heb. 11:6.

ANNOUNCEMENT

Beginning with this issue of the Evangel we are announcing that the price of the Evangel from this date will be \$1.25 for single subscriptions or \$1.00 each in club rate of three subscriptions. It will not contain the Y. P. E. edition as formerly. This, we will run separately. It will be published monthly in sixteen pages, priced at 60c per year single subscription, club rate of three subscriptions 50c each per year.

In making this change we find it will be possible for those who want the Evangel only to have the benefit of a much lower rate which the depressing times seem to favor. In the meantime if they want the Y. P. E. edition they may subscribe for both together for \$1.50, or those who desire to subscribe for the Y. P. E. edition only will not have to pay the higher price to cover the Evangel subscription.

I think this will work a general good both for Evangel subscribers and Y. P. E. subscribers as it would reduce the subscription price to the lowest possible amount. Those who subscribe for the Evangel at the rate of \$1.50 or at the special get-acquainted price of 25c for ten weeks will receive the Y. P. E. edition along with their Evangel. However, those who subscribed at the special rate of \$1.00 for the Evangel prior to March 1st, during which time we were basing an estimate of cost and for which we made no change for the Y. P. E. edition contained therein, these subscribers, we do not feel, should expect the Y. P. E. edition sent them separately. We are trying to take care of both departments as cheaply as possible and we find this change will be practical, both for the subscribers and the Publishing House.



Water Baptism

Its Mode, Formula And Necessity

(Continued from last issue)

MODERN DICTIONARIES DEFINE MODERN USAGE

IT should be borne in mind that it is not safe to trust to modern dictionaries for the original meaning of words adopted from other languages. The dictionaries aim to give the significance of words as they are now used. When usage has established the meaning of a term, the dictionary gives that meaning. A dictionary cannot make meanings. It is a standard only so far as it gives correctly the present meaning established by the best usage. If we wish to ascertain the true meaning of words in other languages, we must resort to the usage and lexicons of those languages. Illustration: There is an English dictionary published in Scotland in which the only definition of baptism is to christen. That was the idea attached to the word at that time, when and where the book was published. But insert that definition in a scripture text as Mark 16:16 or Acts 2:41 and it is found not only to be erroneous but ludicrous.

SUPPOSITION AN UNSAFE GUIDE

Again, we should never try to settle the meaning of the Word by our ideas of the intentions of the ordinance. We do not learn the meaning of words by the intentions of ordinances, but we learn rather what the ordinance really is by the meaning of the words used to define it when it was instituted.

ORIGINAL GREEK

There are eight words of the Greek in the New Testament, referring to the several actions which are supposed to be admissible in the administration of the ordinance of baptism. There are: First, baptizo. This word is never translated in the Authorized Version, that is, in our Bible, commonly known as the King James Translation. The same is true also of the Revised Version. It always appears under its Anglicized, or English form, "baptize." We pass this for the present to consider the others. Second, rhantizo, Gr. This word is used six times

By PAUL H. WALKER

in the New Testament and is translated sprinkle every time. It has no other meaning. It is found in Heb. 9:13, 19, 21; 10:22; 12:24; 1 Pet. 1:2. Third, prochusis, Gr. This occurs but once in the New Testament, in Heb. 11:28, where it is rendered sprinkling. The lexicons give it the definitions pouring upon and sprinkling. Fourth, ekcheo, Gr. This word is used eighteen times and is translated pour out and shed forth. The lexicons give this definition. Ekcheno (Gr.) is considered a form of the same word, having the same signification, and is rendered in the same manner. It occurs ten times. Fifth, epicheo, Gr. It is used but once, Luke 10:34, and is rendered pouring in. Sixth, katacheo (Gr.) occurs twice, Matt. 26:7 and Mark 14:3, and is rendered pour. Seventh, kerannumi (kerao), Gr., occurs three times—once in Rev. 14:10 and twice in Rev. 18:6. In the first named text it is rendered pour out, and in the latter thus: "In the cup which he hath filled full to her double." The lexicons give it the definition to mix, mingle, or pour out as from one vessel to another. Eighth, ballo, Gr. This word has the definition of throw or cast. It is used one hundred twenty-five times and is rendered cast ninety times, poured once (Matt. 26:12), and poureth once (John 13:5). Of the seven words last noticed, not one of them is ever used in referring to the ordinance of baptism. The word ekcheo is sometimes claimed to be an exception, but it is not, for the ordinance is a subject of commandment, but the baptism of the Spirit to which the word is applied is not a subject of precept.

BAPTIZO ALWAYS MEANS "TO PLUNGE"

Turning our attention again to the word baptize, I wish to remark that there is no instance found where the Greek word baptizo means anything but immerse, dip, plunge, or sink. Homer, writing eight centuries before Christ, tells how the smith would baptizo red hot steel

in water to temper it. Similarly Herodotus says that the dyer would baptizo fabrics in the dye to color them, and that the potters were wont to baptizo earthen vessels in a liquid preparation for the purpose of glazing them. Coming down to the time of Christ, Luke represents Dives as asking that Lazarus might be sent to baptizo, or dip, the tip of his finger in water to cool his tongue. And so throughout the whole range of Greek writings, whether sacred or profane, even down to our own day the very word in our English Bibles in the form of baptize is used to mean immerse, dip, plunge, submerge, etc. So true is this that even a ship sunk in a storm was said to be baptized, that is, overwhelmed in the waters. Now where the lexicons are agreed and the usage is uniform and unvarying, we think the question is settled beyond all chance for reasonable dispute, "immersion," and that only is baptism.

Paul says in 1 Cor. 10:1, 2, "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed thru the sea; and were all baptized unto Moses in the cloud and in the sea." This scripture with'n itself ought to be enough to make it clear to the sound mind that to be baptized is to be immersed. As Israel went thru the sea with a wall of water on each side and a cloud over them, thus completely submerged in the water and the cloud, so we go down in the water and are completely buried with him. Paul said they were all BAPTIZED unto Moses. They were immersed. We are told that when Jesus said, "Suffer little children to come unto me," He baptized them, but the Bible says in John 4:2, "Jesus himself baptized not," so the argument that is produced that Jesus baptized infants is out of reason according to the above scripture. In John 3:23 we find that John was baptizing in Eanon because there was MUCH water there. It does not take much water to sprinkle an infant, but it takes considerable water to immerse an adult. Then again, Acts 8:35-40 tells us that Philip and the eunuch went down

into the water and came up out of the water. It would be quite difficult for the preacher and the infant of today to get into a bowl or cup of water and get out or come up out of it again. In order to get out it is evident that we must first get in, so we see immersion again practiced.

1 Peter 3:19-22 tells us that baptism is not the putting away of the filth of the flesh but the answering of a good conscience toward God. So when an individual repents of his sin he is baptized afterwards, making an open declaration that he has taken a firm stand for Christ and that thru repentance his sins have been forgiven. In Acts we are told that the disciples would be baptized with the Holy Ghost. When they were baptized the Holy Ghost came upon them and they were buried, immersed, submerged in the Holy Ghost for it filled all the house where they were sitting. They were baptized in the Holy Ghost, immersed, buried in the Holy Ghost, thus we see again the meaning of the word baptized from the very wording of scripture itself and experience the disciples had. Sprinkling only affects the head. Some people's religion only affects the head. Immersion affects the whole body, and, give me the religion that affects the whole body. If baptizing the head is good, then baptizing the whole body is better.

BAPTISMAL CEREMONY

Jesus says in Matthew that we should be baptized in the name of the Father, and of the Son, and of the Holy Ghost. In this we recognize the Trinity. There is the Father, the Son, and the Holy Ghost, and they are all to be considered in the baptismal ceremony, thus it signifies our confession of faith in the God-head.

MISCELLANEOUS

Another argument is that the household was baptized and it is taken for granted that the household consisted of infants. But in the Biblical case we have no record of infants. But there are plenty of households that could all be baptized. For instance, my youngest brother is twenty-three years old, so it wouldn't be hard to see that father's household could all be baptized and all be adults. So this argument fails.

Another argument is that the city of Samaria had to depend on rainfall for water for household purposes and the brook Kedron that was in the back of the city was dry at the time of the year that the disciples of Samaria were baptized, so the argument is, how could they get water enough for baptismal purposes if they immersed? Well, I wish to say that when we have to go to this extreme to prove infant baptism by sprinkling we are getting about run out of material for defence of the argument. Nevertheless, I can answer the question. In Matt. 3:5, 6 it says, "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him IN JORDAN, confessing their sins." I believe Samaria was only about eighteen miles from Jordan and so was considered one of the points in the region round about Jordan. Again, why

would Paul baptize in the night as he did the jailor? It must be that he sprinkled them; that would be easier. I believe Paul obeyed the scripture and immersed them. I have just looked in the New Teachers and Pupils Encyclopedia and I wish for the reader to note the following: Vol. 1, p. 228, BAPTISM, a name derived from a Greek word which means to dip, wash, and is applied to a rite of many churches. The rite of baptism is administered by immersing in water, or by sprinkling, or pouring water upon the person, and signifies purification of spiritual burial and resurrection with Christ or a union with Christ as our Savior and Lord. Early in the history of the Christian church it was held that the two outward essentials of baptism are the use of water and the words of Christ as given in Matt. 28:19. It is probable that IMMERSION WAS THE EXCLUSIVE FORM USED IN THE PRIMITIVE CHURCH, which later became a trine immersion in respect to the Trinity. Now dear reader, I trust that the above article will prove a blessing to you and your spiritual vision of the truth will be illuminated. Yours in Him.

THE POWER OF GOD FILLED THE PLACE

The district convention of the Church of God convened at the Sebewa church Friday evening, March 24-26. It was truly a wonderful time for every one there. The Lord was with us from the very beginning and such singing and gospel messages! The power of God seemed to fill the place in every service. It was enjoyed by Methodist and Baptist visitors who came to meet with us for they surely saw signs and wonders with divers gifts of the Holy Ghost. It was truly a wonderful time and the devil is surely mad, but God is still with us and answering our feeble and humble prayers. I know we are still serving the same God that Daniel, the three Hebrew children, Job, prophets of old and the apostles served. The attendance was good according to the weather we had. There were one hundred and thirty-one out to the Sunday morning services.

The convention opened Friday evening at six-thirty with a welcome address by Brother Bishop, the pastor of Sebewa church, which was a message that made us feel more than welcome and made us glad that we were in the Church of God. The response was given by Sister Justin of Detroit which stirred our hearts with joy and gladness. Then followed a short but fine sermon by Brother Smith of Detroit who lately came into the Church of God. It was very interesting and enjoyed by all. Brother Herbert Maguire of Grand Ledge followed with a wonderful sermon on "Faithfulness" which our overseer, Brother Earl Paulk, gave to him. It surely was brought forth with the power of the Holy Ghost and the Lord sent His approval. A message was given in tongues, then the interpretation followed in a great message of prophecy. I can feel the glory in my soul yet, praise

His dear name!

Saturday morning Brother Carl Cook of Pontiac preached a great sermon on "The Perfect Plan of Redemption." It was a great message brought forth in a great way. Brother Love of North Woodville then came to the pulpit and delivered a message on "The Church of God." It was said by those that heard it to be the best sermon ever heard on the subject. Oh, how it made us shout and rejoice to know we were in the Church.

Saturday night Brother Underwood of Flint brought forth a wonderful message on "Fig Tree Religion." It was a deep message conveying a great meaning and it was well received. We surely do thank the dear Lord for such good, faithful ministers who rightly divide the Word of God and bring it forth in the power of the Holy Ghost.

Sunday morning was devoted to songs, music, prayers and a fine talk on Missions and experiences in China by Sister Moss of Detroit who has spent three and one half years in China. It was very interesting and made us feel the need of doing more for the missionary cause. At the conclusion of Sister Moss's talk our state overseer, Brother Paulk, said he had a few things to bring out in closing. Now we all know that when Brother Paulk steps up to bring out a few points it does not take him long to convince his listeners that the Word of God is at his command and the Holy Ghost is sending it out in Spirit and truth. He preached on "The Holy Ghost." We surely are fortunate to have such a Spirit-filled man for our overseer in Michigan. He surely is a blessing to the work. His message was well brought out and in a most convincing way. The power of God fell again and a great message came in tongues followed by the interpretation in a marvelous way. The Lord surely set His seal of approval on this convention, praise His name!—Faithfully your brother in Christ, Eben Wright, 916 Genne St., Grand Ledge, Mich.

GOD HAS BLESSED US

POPLAR CREEK, Miss.—I am praising God this evening for His great love and His goodness to me. I am so glad He is still helping us at this place. It seemed at one time the devil had almost gotten his claim, but thank God, I am glad He saw fit to send Brother and Sister Kimbrough this way. We were not having any service until they came. Now we have a nice Sunday School and preaching services twice a week. There has been one reclaimed and two added to the church.

I praise God for His great healing power. I was sick a few weeks ago and I sent for Brother and Sister Kimbrough. We began to pray. The power began to fall and I was healed at once. Oh, how sweet to trust in Jesus! I want every one of God's children to pray for me and for this place.—Your sister in Christ, Ruby Clark.

The Growth of Fascism and Communism

By E. C. CLARK, Editor

That the fascists rule Italy and no less Germany and almost equally so Austria and with Chile turning fascist and with other European nations being steadily organized under fascist teachings of government and principle, one would hardly know what to expect in the future. It is generally known throughout the whole country that Mussolini has for his object the revival of the Roman empire, much of which in some sense has already been accomplished. Rome, itself, as a city, is being extravagantly and elaborately rebuilt with a beautiful network of driveways and boulevards. There is also a revival of those old colossal landmarks, underground railways and everything anciently modern. The city under Augustus had a population of 1,336,000; under Napoleon 117,000; in 1870, 226,000; before the beginning of the fascists regime, 691,000; but now has more than 900,000. On the other hand there is

COMMUNISM

There is the increasing rise of the communistic party equally bidding for world power. Perhaps these are the only two powers in Europe wielding an influence or bidding for such a position. It will, however, be remembered that from Rome comes the iron that has not only broken in pieces and stamped the residue under its feet, but that Roman law is the governing principle of most all nations. It is therefore logical and reasonable to expect Roman influence, that is certainly now widely felt in political affairs to continue even down to the end of the age.

If iron and clay do not mix, the iron of Romanism must necessarily support the international fabric of the colossal image mentioned in Dan. 2:32. There is, however, one thing certain and it is this, that

THE CLASH

in Europe will eventually come between Romanism and communism. Rome, it will be remembered, was the world's iron furnace representing the solderly period that moulded the whole of Europe to its own design. It can be possible that communism is itself clay, but that these two powers will not cleave together is all the more certain. Communism demands that nothing exist outside the state, and that the state must be all, both as to education and religion.

Romanism is decidedly more liberal and scientific, allowing religion and other institutions to exist so long as they are first loyal to the state, and to this liberality has lately been added a new feature that is at least slightly hard to understand, in that Mussolini has lately issued what is called a Christian postage stamp on which he has an open Bible on what is inscribed Evangelium, "The Gospel." Behind it is the cross and below the word Credere, "Believe." This is rather remarkable in that it would seem that the premier is encouraging faith in the

Word of God. The official organ of the Vatican has been given to outburst of criticism against such an action.

Mussolini has done this for some psychological reason or else it is an earnest for the future to reveal, but certainly it is the opposite of Communism which makes its state seal four red horses. One would naturally think of the four horses of Revelation when they know this to be true, and especially of the fiery red horse mentioned in the second seal to whom was given a great sword, Rev. 6:4. It is strikingly significant that this sword mentioned in the Greek is machaira and means a large knife or sword carried by an executioner. However, it isn't the war sword, Greek romphaea. The machaira was used for cutting up cattle and sheep sacrifices, and wherein it reads they should kill one another. The word used for kill comes from sphatto, to slay by sacrificing and looks for the moment like a religious war, but could it not be the Antichristian activities of the communistic party honoring the god of forces or state by its vast armies in sacrificing the blood of Christian nations unto his strange god? At least when we turn to Dan. 11:38 we learn that he will honor the God of forces. Cf. V. 39 where "he shall rule over many and shall divide the land for gain."

Rev. 13:1-6

We have here the rising up of a beast out of the sea (which is the populace of mankind, having seven heads and ten horns, the body of which was like unto a leopard and the feet as the feet of a bear and its mouth as the mouth of a lion. Do we not here see that in the rising up of a final Antichrist that there will be a revival in the system of his government which will incorporate certain features of the lion which was Babylon. The significance points here to the fact that the Antichrist statesmanship will actually be Babylonian, or, "I, King Nebuchadnezzar, have done so and so, I Babylonia, sit as a queen and shall not see widowhood." On the other hand it has the feet of a bear which is a characteristic of Medo-Persia which will also be a support and is a possible reference to its destructiveness. Added yet will be another feature of the leopard, or Greece, possibly referring to the swiftness of Antichrist conquest. At last there will be an incorporation in Antichrist of certain features of those old worldwide powers that have long since fallen into decay.

EUROPEAN PUZZLE

As to which of these two powers, fascism or communism, will emerge victorious in conflict it remains for the future to reveal. They are at present the most momentous of all European features increasing with interest as either elevate themselves to fulfill Bible prophecy which has perplexed and bewildered the minds of Bible exegetes for centuries past.

HOLINESS IS RIGHT

I want to sound a note of praise from Trigg County, Ky. but I don't feel worthy to enter my testimony in this good paper as I have said that people could not live a clean holy life in this wicked world, but praise God, about three years ago a holiness preacher came into our community and held a meeting and I found out that holiness was the only way that leads from earth to heaven. I wish everybody could feel down deep in their hearts what the death Jesus died on the cross means. I feel it means more to me than I can tell. I haven't gotten into this holiness way yet but I hope it won't be long until I do. We haven't any people in this community who believe in holiness. I wish we could have a minister hold a meeting here who is as close to God as Brother L. G. Rouse and others whom I have read about in the Evangel.

God is the only help I have found in time of trouble and the only one I have found to help bear my burdens when the way seems dark. I had to cry when I read Brother G. M. Bloomingdale's letter. I pray that God will bless him in every way he needs and give him lost souls for his labor. I ask all who read this to pray for me to be healed of stomach trouble. The doctor said I had a sore that might make a cancer and I would have to have an operation or take a treatment. The Lord won't put more on me than I can bear and I am fully trusting Him to heal me. I know He can. Pray that we will ever live true to our Savior. Pray for me and my family.—Mrs. W. E. Garnett, Rt. 2, Cadiz, Ky.

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The Antichrist or The Beast

By CHARLIE SODERBERG

(Continued from last issue)

IN Rev. 17:10 the angel says, "Five are fallen," which are (1) the Chaldean Empire, (2) Media-Persia (consolidated), (3) Alexander's Empire, (4) Egypt, (5) Syria. "And one is" (at the time of the Revelation), this is the sixth power we notice, which was at the time of the Revelation to St. John. The Romans obtained world power B. C. 43, and were in power at the time of the Revelation, A. D. 95, and during the Dark Ages. We can clearly see that the Romans are really the sixth power and not the fourth or seventh.

Now back to Dan. 11:21-31. This vile person was the eighth king of Syria (king of the north), and from the 21st to the 31st verses, inclusive, has already been fulfilled. This is the Antichrist. His name is Antiochus Epiphanes. Read 2nd Maccabees 9 (in Apocrypha of Bible). This wicked king will be resurrected, "ascend out of the bottomless pit" (out of hell), Rev. 17:8, "and go into perdition" (lake of fire) Rev. 19:20.

Second reign, Dan. 11:36, "And the king shall do according to his will." This is that vile person mentioned in the 21st verse, which already has taken away the daily sacrifice in 170 B. C., and will repeat it. See Dan. 9:27. The beast in Rev. 13:1-8 is identical with the little horn in the book of Daniel, and the vile person in Dan. 11:21, and the man of sin in 2 Thess. 2:3. Now we notice this "man of sin" will not be revealed during the first part of the tribulation, altho' he will be visible to the human eye, and he will be a resurrected wicked person, claiming to be God. Notice 2 Thess. 2:4, "Who opposeth and exalteth himself above all that is called God or that is worshipped; so that he (the man of sin) as God, sitteth in the temple of God, shewing himself that he is God." See what Christ says about this man of sin in St. John 5:43, "I am come in my Father's name, and ye receive me not (the Jews rejected and crucified Christ): if another shall come in his own name (the Antichrist), him ye will receive."

See Dan. 9:27, "Covenant with many for one week (seven years)." Now the Antichrist is not subject to death, hence cannot be killed by man, as he has already been slain once and "it is appointed unto man once to die and after that the judgment." This man of sin will be revealed, "and in the midst of the week he shall cause the sacrifice and the oblation to cease." Dan. 9:27.

The second beast mentioned in Rev. 13:11-16 caused the people to make an image to the first beast, Rev. 13:14, and this is the time when the Jews object and the war begins. See Rev. 6:4. The red horse and its rider represent war. This is the time when the man of sin is revealed. Now in Rev. 13:4 the devil gives him his power. Rev. 13:5, then he (the

beast) continues for forty-two months, or three and one half years. In Rev. 13:7 we see that power is given unto him over all the earth (kindreds, tongues, and nations). This is the seventh world power, or Antichrist reign.

Now we will try to locate the second beast, or false prophet. Rev. 13:11, "And I beheld another beast (see this is another beast different from the one already described) coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." He is to be the prophet of the Antichrist. Doubtless he will wear priestly robes and look very pious and perform great miracles. Power will be given to him to enforce his doctrines and teachings upon the people. His spiritual power and temporal power then, doubtless, answers to that of the two horns. See Rev. 11:17. By these miracles he will deceive the people, whose names are not written in the book of life.

In Psa. 109:6, "Set thou a wicked man over him (the beast over him); and let Satan stand at his right hand." These three, Satan, the beast, and the false prophet, will reign on the earth during the tribulation period (seven years). Ps. 109:7, "When he shall be judged, let him be condemned: and let his prayer become sin." This is speaking of Judas Iscariot, after he had betrayed Christ and sold Him for thirty pieces of silver, Matt. 27:3-5. Here his prayer became sin. The thirty pieces of silver became Judas' idol in betraying innocent blood, so he committed the unpardonable sin.

Back to Psa. 109:8, "Let his days be few; and let another take his office." This was fulfilled in Acts 1:24-26. In Acts 1:16 we see David's prophecy concerning Judas. Now this has been partly fulfilled. Psa. 109:6, "Let his days be few: and let another take his office," was fulfilled. And in Psa. 109:6, "Set thou a wicked man over him (Judas) and let Satan stand at his right hand," is yet to be fulfilled. See Rev. 13:11-17. This is the second beast, or false prophet. See St. John 17:12, called "the son of perdition."

Rev. 19:20, both beasts are cast into the lake of fire alive (these two beastly men (not the government or even their armies at this time, for their armies will be burned up at Tophet and will be ashes under the saints' feet). Their spirits will go to hell to await the last resurrection after the millennium, at which time death and hell will give up their inhabitants to appear at the great white throne judgment, and then be cast into the lake of fire. The Antichrist and false prophet will be cast into the lake of fire alive, and remain during the millennial reign and throughout eternity. In Rev. 20:10 we see the record of the "trinity of hell" in the lake of fire forever. The lake of fire is the future and final of all who reject Christ and do not get saved before

it is too late, Rev. 20:15.

NOTE: In the first part of my article, last week, I stated, "Figures represent something, and six represents, perhaps, Satan, Antichrist, and the false prophet." I should have said, "666 represents, perhaps, Satan," etc. Then in the third column where I said, "In Dan. 8:8 Alexander's Empire became thrice a world power," I should have said, "Alexander's Empire became third world power."

GOD WAS PRESENT IN SONG, PRAISE, PRAYER AND SERMON

The Church of God district convention for the Linden district convened at Linden, Fla. March 31-April 2. We can't mention all who were there but we will say that the presence of the Lord was with us in the very first service and until the last service.

Friday night after the good songs and after all were made to feel welcome by an address given by Brother D. B. Fussell, Sister Lula Jones delivered a message on "Stability." I must say God directed our state overseer to select this subject as it fit the occasion. We can't remember all the good things she said but all was good.

After songs and prayer Saturday morning Brother Leon Thomas, our pastor, delivered a message on "Going Forward." We all saw the need of going forward and purposed in our hearts to go forward. We love our pastor and family. The ministers' conference in the afternoon was instructive. Brother E. W. Williams, our overseer, was at his best answering questions and giving advice. A message on "Scriptural Holiness" was delivered by Brother Revels, pastor of Lacoochee, Fla. church which was fine. At eight o'clock Saturday night Brother Williams brought a message on "Signs of the Times." We believe we are nearing the end and how we should be ready when the end comes.

Sunday morning at eleven o'clock Brother Williams brought another message on "The Palm Tree Christian." God surely has His hand on Brother Williams. We must say the dinner that was spread under the oaks near the church was enjoyed by all present. All ate and much was left. Sunday afternoon the call of churches and their reports were given which were fine. God is wonderfully blessing in all the district. Last but not least Brother C. M. Padgett delivered a message on "The Reward of the Faithful." Oh Lord, help us to be faithful so we can enjoy the reward. The time for parting came about ten-thirty. How we wish we could have a district convention every week. I must say again that God was there in song, praise, prayer and sermon for which we were glad.—One present, L. L. Giddens.

How to Have a Revival

It Takes Power, Wisdom and Hard Work

By JOHN C. JERNIGAN

INTRODUCTION

REVIVALS are never a happen-so by chance; there is always something that causes them. The revival at Pentecost and immediately following was a result of ten days' tarrying and earnest prayer. The revival of Samaria came as a result of Philip's labor and preaching of Christ unto the Samaritans. The revival at Caesarea would never have been if Peter had not gone down and preached the Word unto them.

Since it takes something to start a revival, and knowing that most church members and pastors are anxious for one in their church, I shall endeavor to give in my opinion a few things that will aid in revival work, however, it will be well to bear in mind that circumstances and conditions varying in the different places, the same rule may not always apply, but the practical advice given in this article will aid almost anywhere.

THE PASTOR AND THE EVANGELIST

A preacher is not a good pastor without some evangelistic qualities, and for various reasons it is often good for the pastor to conduct his own revival, but not always, for in most cases I would think it best to call in some good, red hot evangelist. The Bible speaks of both the pastor and evangelist, therefore, they both must have a duty in the church.

When an evangelist is called for a revival the pastor is by no means exempted from labor in the battle. However, he should be careful to find his place and not get in the way. When a pastor has to get up and make long, drawn-out opening remarks every night, and then have a long testimony service and preach a sermonette before he turns the evangelist loose to preach, that pastor is in the way of the evangelist.

THE PEOPLE, THE REVIVAL AND GOD

It is often good for the pastor to take charge of the song and prayer service, and testimony service if one is needed, but I notice some of the more successful evangelists like to be in charge of the entire service, which in my opinion is really the best.

In all cases the pastor and evangelist must cooperate harmoniously together, and where there is friction in the church in no case should the evangelist directly or indirectly take sides against the pastor, even if the pastor is wrong or has a wrong view. In such a case it is best for the evangelist to say nothing and leave the trouble for those who are in authority. The evangelist's duty is to put on a revival. An evangelist always has from a few to many admirers and oftentimes he is told by two or three members that they would like to have him for pas-

tor next year, and the evangelist who goes away and tells that he is wanted for pastor of that church next year, or uses this method in getting the church to pastor, is out of order. He has the cow by the tail rubbing the hair the wrong way.

The pastor should be a booster of both the revival and evangelist, and during the altar service his main job should be to encourage the members to work, doing what he can himself to help the seekers. One duty that some pastors neglect is seeing that the evangelist's needs are supplied.

REVIVAL PREACHING

In preaching on any occasion the preacher must be himself and appear natural with all sincerity and a manifestation of faith in what he is saying. When others see that you believe it, it will help them to believe also. A United States senator once attended the services of one of our ministers, and on introducing himself to the preacher he said, "You will make a success, not because I believe what you are preaching but because you believe it, sincerity and firmness go a long way in succeeding."

The churches are few and far between that don't need anywhere from a few to several sermons preached to them on the line of duty and responsibility in the beginning of a revival. It is seldom ever best to begin your efforts with preaching to the sinners, as revivals never begin in the back of the house. The revival fire usually begins to flame in the pulpit, otherwise there is not usually a very great fire. Then it catches in the amen corner and burns gradually into the pews and on back to the rear, and where that wind that filled the upper room at Pentecost is strong enough, it blows into the homes, factories and streets.

There is not much use to preach over the heads of a dying church to a world of dead sinners. There are not many sinners who will cross over a dead member to find Jesus, therefore, it is best to preach to the church until they pray through and a revival starts among the members. Even if the revival does come slow, there is no need of the evangelist becoming discouraged and turning to the sinners, because there can be no revival among them until the church is ready for work.

It is not, every time, preaching that brings conviction to sinners. A lively interest among the church members will do more to persuade them than anything else. I have never forgotten my first impression of Church of God people. It was made through their expression of love, joy, and activity.

Much care should be taken in the selection of subjects for evangelistic sermons,

using first such subjects as will bring fire down into the church, and when the fire of God has fallen sufficiently and the church is ready to go to work, turn from preaching to the church and use such subjects as will persuade the sinner to God. Evangelistic preaching should be short, pointed, and full of fire and enthusiasm, especially should the sermon be short when it comes to preaching to sinners. The church can stand longer sermons than the world. A fifteen or twenty minute sermon, well preached, is far better than an hour dragging along and fumbling through the Bible. I have heard men preach well for a few minutes and then spend the last thirty minutes or an hour reading scriptures and talking with an exhausted voice without any leading of the Spirit. This kills the good things that have already been said and drives conviction off the sinner that the first few minutes of the sermon brought on them. Bear this in mind and you will do well, **THE POWER OF A SERMON LIES GREATLY IN THE LAST FEW MINUTES OF IT**, therefore, the conclusion should be given careful attention. A few striking statements anointed with the power of the Holy Ghost in the conclusion, will drive home the sermon and make the average person almost forget the part that was not so good.

DO YOUR DO QUICKLY

You can soon drag a revival to death, and death by dragging is about as hard a death as one could die. The effects are left long with the church. When time comes to begin service the choir should be in their place with a song ready. At no time through the service should the choir stand turning through the song book, talking about what to sing, and the practicing of new songs is never good for a revival. Remember there are always some who like to sing who don't know music, so it is much better to sing old songs that everybody can pick right up and go with. Good spiritual singing goes a long way in a revival. The old song book, "HIS VOICE IN SONG," has indeed a true title. The voice of Jesus is often heard in songs. Singing by note is wonderful, but sincerity and the Spirit of God in the choir go farther toward a revival than anything else. Insincere conversations and laughing should absolutely never be in a choir.

After the revival gets a start the entire service up to the altar call should be very short. Oftentimes when the power falls it is much better to give a short exhortation and make an altar call without any sermon. The evangelist should be on the watch and when conviction strikes the audience, whatever is going on, make the altar call as soon as possible. It is better to stop in the middle of a sermon and give the people a chance to seek God while conviction is on them rather than to finish up a golden sermon and to plead in vain after the Spirit has ceased to strive with them. The old saying, Make hay while the sun shines, is a good rule to follow in a revival. Get people while they are in a notion.

When the choir sees the evangelist is ready to make the altar call a song appro-

prate for the occasion should be ready and the choir standing ready to sing at a moment's notice. Just when to close the altar invitation is also another important thing to watch. To close too soon might keep some one from coming to the altar who would come by just a little more persuasion, and then, to hold open the invitation too long, those who come first to the altar might become tired waiting for prayer, so one would not be safe in advising how long an invitation should be held open. The spirit of the meeting and conditions of the congregation would rule in that case, with the evangelist the judge, but I will say that one song sung through one time is not usually long enough.

PERSONAL WORK

It is hard for a preacher to have a revival by himself. The entire church should cooperate with him. All cannot preach, but there are but few Christians who could not do a little personal work. Personal work outside the church building is good, but you seldom ever stick a sinner as mellow on the outside as you will after a good sermon. Solomon said, "There is time to all things," and while an altar call is being made is the best time to get hold of a sinner, and oftentimes where a sermon or an appeal from the evangelist fails, a direct invitation from some Christian will bring them to an altar of prayer where they meet God. Many people stand in the congregation waiting for some one to show some personal interest in them, and when they are personally invited will immediately respond. The value of personal work in a revival cannot be estimated, therefore, more of it should be done.

THE ALTAR SERVICE

The altar service is one of the most important parts of the service, and no limit should be placed on it. It should be started as early as possible in the service and continued as long as there is any interest in the seekers. At the altar is where we get the most of our people saved, therefore, this part of the service should be given no small attention. The value of good altar workers that know how to instruct and are willing to hold on cannot be estimated, but fanatics and bad instructors are detrimental. Every pastor would do well to instruct his people how to work in the altar. Many have been run away from the altar because of good people who did not know how to instruct or work with them. You cannot beat or shake religion into any man, nor does glug-glu, glog-glo suffice as the evidence of the baptism with the Holy Ghost. On the day of Pentecost they were in prayer and praises unto God when the Holy Ghost fell, and the same thing with obedience to God will bring Him in today. I have seen people receive the Holy Ghost in many different ways, but more by praising the Lord than any other way. However, I would not advise people to praise the Lord until they get something to praise Him for and with. Sinners need to repent and believe and should be so instructed, and those seeking sanctification should be instructed to consecrate their lives and get all on the altar and believe.

CONCLUSION

The advice given in this article, with plenty of prayer included, will seldom ever fail to bring results.

an outline for each speaker, thus is a great help to those who prepare the program. I can especially recommend either book for the young people's services. Both books would make a large treasure from which to select. Either of these books may be ordered for \$1.00 each post-paid from the Church of God Publishing House, or from their author, John C. Jernigan, Catlettsburg, Ky.

MANY PRAISES AND PRAYERS WERE OFFERED

The Convention of the Chilhowie, Va. district convened at Chilhowie, April 7-9. Service opened at seven-thirty in the evening with songs and prayer. The welcome address was given by J. H. McCraw, pastor of the church. Response was given by Sister Heath and Brother John Moore.

Saturday morning the service was well attended. The new church at Damascus which was recently set in order by Brother G. W. Helmick presented thirty-five delegates, all on fire for God and rejoicing in His love. The writer was the speaker at the morning service with "It is Good to be Here" as his subject. All agreed that it was good to be there and seemed to be blessed. In the afternoon a very inspiring message was given by Sister Pearl Goude on "Carry your Corner." Surely many felt like getting under the care and needs of the Church and doing more for God than ever. The night service was well attended. We cannot tell how many could not get into the building much less find seats. We had with us Brother H. E. Ramsey. He was used wonderfully of the Lord in giving an evangelistic message. Many came to the altar and on account of the press we cannot tell how many were blessed of the Lord. Brother Ramsey has a fine string band and makes excellent music. We certainly did enjoy having them present.

Sunday morning at ten o'clock Brother James Shupe brought a wonderful message on "Charity and its Effects on Our Lives." Surely his message caused many to see the need of more charity in the church. At eleven Brother D. J. Goude brought us a wonderful message on "Church Government." He must have been at his very best on that subject. He preached for about two hours and the congregation listened attentively with the exception of a very few who, perhaps, had to go, or believe more in shouting than obeying the Word. It would be a blessing if that was all put in tract form and read in every church at a literary service once a month for a while. In the afternoon Bro. Oscar McDaniel brought an excellent message on "Blessings and Curses." The pastor of the church put on a nice Y. P. E. program which was very much enjoyed. The last message was brought by the writer on "Organization." The entire convention was a great success and good fellowship existed among the saints for which we praise the dear Lord. Many good testimonies and prayers were offered which I hope will please our God and cause Him to send us many blessings in old Virginia.—Laud L. Vaught, overseer of Virginia.

STATEMENT TO MINISTERS AND CHRISTIAN WORKERS

By JOHN C. JERNIGAN

In regard to two of my books; namely, "SERMON OUTLINES WITH HELPS" and "100 SPECIAL SERMON OUTLINES":

The "Sermon Outlines With Helps" is a book of 400 pages, cloth bound, contains 123 sermon outlines with helps on most every point. Each subject is well divided into usually from three to seven divisions and each division is subdivided, dealing with on an average of from three to five points or thoughts on the subject. The arrangements of the subjects are in three different sizes and faces of type which makes them indeed simple and easily understood. The original price of this book was \$2.00 but on the drop of prices of most everything else, the price on this book was also dropped to \$1.50, and last fall we put on a special sale on this book for a limited time only, at \$1.00 each. The books the House sells at this price I only break even on them, but as times have been hard we have continued this special offer until now, so I will advise those who are contemplating purchasing a copy, do so before they go back to the regular price.

The second book, "100 Special Sermon Outlines," is a loose leaf book of 100 sermon outlines. This is my second loose-

leaf book of this kind and just off the press at last Assembly. The whole edition of my other loose-leaf book is sold out. This being my third sermon outline book, I have tried to profit by my past experience in outlining for the public, and I honestly believe I am offering the ministers and Christian workers in this volume a variety of 100 sermon outlines that are really appreciated. One of their outstanding features is their scriptural backing; most every point is accompanied by a scripture reference. Each outline is well divided and is very compacted. Each subject is confined to one leaf of heavy, tough, bond paper, yet there is more sermon material in one outline than is usually needed in an average sermon.

The book is bound in a loose-leaf, three ring binder and the outline you prefer using can be easily removed and placed in your Bible. These books are used extensively by ministers and those who talk in public and conduct prayer services, also many of the C. of G. Y. P. E.'s. use them in their programs. Each of the several divisions in each subject makes



In Foreign Fields



GO YE INTO ALL THE WORLD

All Material for this Department should be sent to E. C. Clark, Mission Secretary.

MISSIONS

BEHIND everything that God undertakes to do there is always a divine program as well as power. To fail in carrying out the program always results in loss on God's part. To be minus the power to render that program efficiently likewise results in loss on God's part. That the evangelization of the world was a divine plan and program is certain when compared in the light of Matt. 28:19 and Mark 16:15, but before we might enter upon the evangelization of the world, we are commanded to tarry until endued with power from on high, Luke 24:49. Thus in the mission field what is vitally necessary for its advancement might be termed program and power.

In Acts 1:8 Jesus in His last interview counselled His disciples saying, "But ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth." Where there is negligence in missionary effort, there is the failure of one or the other of the above mentioned features. Either we fail to cooperate with God by rendering the program as He has so arranged it, or else we are lacking in spiritual energy to render the program itself. What I mean to say is, if the Church is awake and at itself, it will be pressing forward in missionary effort and purpose according to the divine command. Even though it might claim the eloquence of Shakespeare and the power of the Apostle Paul, if it does not put forth the earnest effort in reaching the lost and dying of all nations, it certainly must be asleep. The purpose of the program was that all nations might hear the Gospel of salvation and be saved. The purpose of power was to render the worker active and efficient and where there is a lack of program, there is first a lack of power. The laxity among ministers or local churches in carrying out God's commission is because the Holy Spirit has been quenched and set aside and limited by either the likes or dislikes or the will of the pastor or church itself. When the Holy Spirit, the power of heaven, is actively operating within the pastor and the local church, there is always movement. God is omnipotent or all powerful and in that there has been a fall among His creation the omnipotency of God demands surrender on the part of those powers that hold creatures in darkness and captivity. To help in reclaiming the creation that has been led astray, God not only gives commission, but the power of the Holy Spirit that He might regather, by means of conversion and knowledge of Him thru the Gospel, that creation that has been wrested from His hand thru the fall. The Holy

Spirit is not self-centered, has no exceptions of His own, but seeks to glorify Christ and does not speak of Himself.

When a pastor or local church can see no needs further than his or that of his church, it is because he is lacking both in the power and divine affection. It is written that God so loved the world. He loved all alike and loving all alike He planned that all alike should hear. The Church is His institution that He has commissioned to carry out the program of spreading the Gospel to all nations, and the Holy Spirit is Himself power and energy and God. May God wake us up thru a mighty outpouring of the Spirit itself that we may actively and successively engage ourselves in the spread of missionary effort.

The mission field is one of the greatest opportunities for advancement the Church has, yet it is one of the most neglected fields of labor. No church can shine out without breaking into these neglected fields. Let us be faithful. Ask the people to give and don't stop until they do. Our mission funds are entirely too small and we are in urgent need of some special effort in the churches. Please remember that the General Assembly ruled that in each state and district convention there be an offering taken for the mission cause. This, however, is not to be divided between the home and foreign missions, but is for foreign missions alone. See page 120, Minutes 27th Annual Assembly, 1932.—Mission Secretary.

CONVENTION ALMOST LIKE

GENERAL ASSEMBLY

By WM. T. AUTEN

THE 13th Annual Convention of the Church of God in the Bahama Islands, which convened May 2-7 inclusive, has written itself in our hearts as one of the greatest conventions ever attended. The people came from the different out islands, which meant sacrifice and suffering to most of us, but we felt well paid long before the convention ended.

The convention was almost like the Assembly. Brother Raney, the overseer, was especially empowered of the Lord and was at his best as moderator. Surely the Lord gave him inspiration and wisdom for his words inspired us and his manner of conducting and moderating the convention made it a wonderful success and a great blessing to us. We were glad to have Brother R. P. Johnson with us. His sermons were inspiring and edifying. Brother W. V. Eneas, former overseer, manifested a splendid spirit, assisting in this and that and offering suggestions for the advancement of the Church here. He delivered an interesting and inspiring message, "Advice to Ministers,"

and was continually expressing a profound interest in the progress of the Church of God here.

The other ministers, including Brother W. H. Franks who was once overseer here, and Brother Geo. Moss, district overseer at Cat Island, Brother N. L. Scott, Brother B. Munroe, and a number of others that I am not so well acquainted with, were used and blessed wonderfully by the Lord to feed our souls and edify us. The singing and testimonies were very inspiring. The fervent prayers helped greatly also.

I am glad to commend Sister Musgrove for the graceful, edifying, and yet humble (not lowly) manner in which she conducted the sisters' all day service. Each sister spoke words of edification and comfort. All or almost all of the sisters who assist in the work here delivered an inspiring message. For lack of space I cannot mention all of them, but I'll mention Sister Raney. She was among the last and didn't speak long but her message was full of power and glory. We cried and shouted for joy as she spoke.

The Young People's Endeavor program was interesting and helpful. We were not slothful in business. The committees were appointed, met and discussed their matters diligently. In the business sessions we experienced deep interest in the matters considered, and not until after careful consideration did we end any matters. The brethren worked harmoniously and all during the convention we realized the truthfulness of the scripture, "How good and pleasant it is for brethren to dwell together in unity."

The clerks, Brothers Albert Ingraham and N. L. Musgrove, rendered diligent and faithful service. We left for our several fields of labor with more courage, love, and zeal, as a result of the 13th Annual Convention of the Church of God in the Bahamas.

As an indication of progress, we were told by those who have been attending probably all the conventions here, that this one was the greatest and best convention that has convened in the Bahamas. The power and glory like that of the convention still fills and thrills us. Beloved, pray for us.

It gives me pleasure to inform my friends that I am still on the firing line. I left home in December for Green Turtle Cay, Abaco, Bahamas. Enroute I stopped for one service with Brother W. D. Childers, and the next day I attended services with Brother Zeno C. Tharp. Next I had to spend a few days in Miami. At each place I was cordially entertained. Brother Tharp and his church expressed a great interest in foreign missions, which was most edifying and encouraging to me in my work that I was about to undertake. After about twenty-two hours I arrived in Nassau. Like other times, I had no trouble to land. Shortly I was met by Brother Raney and for five weeks, while I was waiting for arrangements to be made in Green Turtle Cay for me, I stayed with Brother and Sister Raney. They are, and have been since

they came here, the same hospitable and generous Christian workers that their friends everywhere know them to be. I arrived at Green Turtle Cay and found my precious friends and the work my heart is in. Believe me, I have been happily engaged in my work continually. The Lord and my people here have worked with me and the blessings of the Word have crowned our efforts. The church building that was damaged so badly by the hurricane last September, has been repaired. (We lack a great deal having it paid for and hardly see how we will ever get it paid for, therefore, please pray for the Lord to supply money for us to pay our repair bills.) Brother Raney has preached several times in it. A number of souls have been blessed and healed. The services have been edifying and prospects bid fair for more progress for us. We have a good church of splendid people who love the Church of God and are loyal to it. Please pray much for us.

THE MARCHING ORDERS OF THE CHURCH

Rom. 10:9-17; Matt. 28:18-20

"Lift up your eyes, and look on the fields; for they are white already to harvest." Luke 4:35.

THE great commission of our Lord Jesus Christ is the marching orders for every child of God. The Church is composed of individual believers; therefore the commission is both to the individual believer and to the churches as such.

I. THE DEFINITION OF THE MISSIONARY ENTERPRISE (Luke 19:19).

1. It comes from God. Christ was God manifest in the flesh.
2. It is personal. "Go ye." It is not optional.
3. The field is all the world. "The field is the world." (Matt. 13:38).
4. The missionary message, "The Gospel."

II. A LOOK AT THE FIELD.

1. It is white unto harvest. There are 100,000,000 in India who have never heard the Gospel. There are 300,000,000 in China who have not been evangelized. There are many millions of poor lost souls for whom Christ died in other parts of the earth who have never had an opportunity to accept Christ as Saviour.
2. The laborers are few. Prayer closets are closed. Churches are not praying for the lost of the world. Church members are not giving of their substance for the support of missionaries.
3. The heathen are not satisfied with their religion of superstition. Doors are open all over the world. The depression has caused the multitudes to be more receptive to the Gospel of salvation.

Two hundred years ago a church of the Moravians in Germany under Pastor Harms turned itself into a missionary society and in forty years that one church sent out and supported 350 missionaries.

III. THE BASE OF MISSIONS (Acts 13:2).

1. The home church is the base of missions. When the churches cease to be

missionary they die spiritually and cease to be anything more than a worldly entertainment society. No power. No life. "The Egyptians did so with their enchantments." The world can imitate to perfection the work that is being done by many churches today.

2. The home church must win the lost at home; teach and train them for mission work; send them to a lost and dying world; support them with prayers and money while they take the Gospel of salvation to a lost world.

3. Christ in His high priestly prayer said: "As Thou hast sent Me unto the world, even so have I also sent them." Brethren, we are sent ones. Every one of us is a debtor to the whole wide world. We owe the world the Gospel of Christ's redemption. "If ye love Me, keep My (words)". Out of love to Christ and a lost world for which He shed His precious Blood we must hasten with the Gospel of Redeeming Love.

4. We can do it by praying. We can do it by going. We can do it by preach-

ing the Word and by teaching it. We can do it by personal testimony. We can do it by giving at least a tenth of our income to the cause of our Lord and Savior Jesus Christ. God help us, every one of us, to do it in as many ways as we possibly can. The time is short. The field is white. The laborers are few. The grain is wasting. Millions are dying each year without hope. The Savior pleads: "Give ye them to eat." The Father wills it. Christ has commissioned it. The Holy Spirit urges it. If we are true to Christ we will do it.

Missions is the heart of Christianity. Our Christianity may well be tested by our interest in missions. What kind do you have?

"Go ye." "I am with you." "Here am I; send me."

"But drops of grief can ne'er repay,
The debt of love I owe;

Here, Lord, I give myself to Thee,
'Tis all that I can do."

—By J. C. Sisemore, in Gospel Herald.

SPECIALS FROM THE FIELD

We are now in the fourth week of an old fashioned revival. Interest is rising. Two lots, one for a church building and one for a parsonage, have been deeded to the church by one man, as a free donation. Plans to build are now under way. The Lord is blessing.—Faithfully, P. W. Hadsock and wife, pastor, Damascus, Va.

I would like to briefly report the work in general in Mississippi. God is graciously blessing. Our state conventions were a sweeping success. Brother Latimer's service was greatly appreciated. After the convention at Morgantown we went to Meadville district. The convention there (the first one) was a success indeed. Sister Heath arrived for a revival in time to help out with the convention. Hattiesburg convention came next. My, how God did bless there! This was the best convention of all. The other conventions were exceptionally good, the work in general is moving on (some exceptions), good revivals are now going, the power is falling, souls are praying thru, good prospects for several new churches in the state this year. Space will not permit me to report all the good things. Come over and see.—Yours in His glad service, T. M. McClendon, state overseer of Mississippi.

BARNARDSVILLE, N. C.—The Lord is still blessing at Barnardsville, N. C. A revival has just closed here with our pastor doing most of the preaching. Large crowds attended throughout the meeting. Eighteen were saved, four backsliders reclaimed, six sanctified, four received the Holy Ghost, thirteen baptized in water, and six added to the church. Please pray that we will gain more souls for Jesus in

these last days.—Starlie Atkins, clerk.

TERRE HAUTE, Ind.—The church here has just been going two months. Twelve have been saved and there is a real spirit of love in our midst. The hungry saints are beginning to come this way and the power of God is falling. Several have reported victory for their bodies and one man who was saved was using three packages of tobacco in two days and God has taken the desire all away. Hallelujah! We surely were glad to have Brother Latimer with us last Thursday evening. We had a full house and our hearts were made to rejoice because of the wonderful message he brought forth. Our services are as follows: Sunday School 9:30 a. m., preaching services 11:00 a. m. and 7:45 p. m., Bible study Tuesday evening 7:45, preaching service Thursday evening 7:45.—Calvin Stants, pastor, 2900 So. 91 2nd St.

EUNIS, W. Va.—On May 14, following a splendid Mother's Day program, after which a nice dinner was spread for those present, the afternoon service was an inspiration to all. Among the visiting ministers was Brother Solomon Sealf, district overseer, also Brother A. L. Jenkins of Princeton, W. Va., and Brother and Sister Goude from Virginia. We were glad to have so many visiting brethren from other churches. Brother Carl G. Carder was in charge of the evening service. He is running a revival for us. We have a large tent. Please join us in prayer that God will save many souls and add them to His Church.—Your brother, R. C. Cook, pastor. Switchback, W. Va.

SUNDAY SCHOOL LESSON

JESUS ON THE CROSS

Text: Mark 15:22-39.

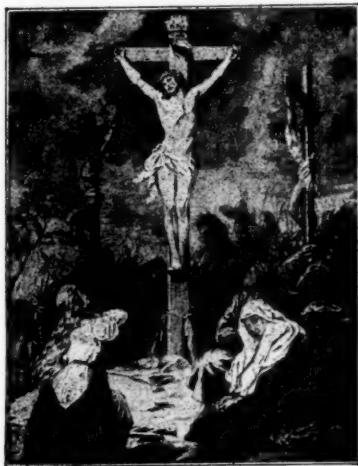
Memory Verse: Rom. 5:8b.

Time: Friday, April 7, A. D. 30.

Place: Jerusalem.

Golden Text: God commendeth his love toward us, in that, while we were yet sinners Christ died for us.—Rom. 5:8.

Leading Thought: Christ gave up His life on the cross and made full atonement for all the sins of the world.



TOPIC: Jesus at Calvary.

V. 22. "And they bring him unto the place of Golgotha." Literally, they bear Him here. But in V. 20, "They led him out." Tradition has it that they compelled Him to bear His own cross, which was fifteen feet long with the cross arm eight feet long; this He so carried that the upper portion rested upon His shoulder with the foot trailing on the ground. "Golgotha," from the Hebrew, or rather the Chaldaic word, applied to the skull because of its roundness.

V. 23. "They gave him to drink wine mingled with myrrh." They offered Him drink while on the cross on two occasions, of which this is the first, and mentioned in Matt. 27:34 this was "wine mingled with gall." "This was a kind of stupefying liquor, a strong narcotic, made of sour wine of the country, mingled with bitter herbs, and mercifully administered to kill the pain." This was offered before crucifixion took place. Mark also refers to the first offering of drink. "He received it not." Jesus did not seek to alleviate the suffering and agonies of the crucifixion by accepting a drugged portion which would render Him insensible. He chose to bear the burden of death conscientiously. The second time they offered Him drink was after He said, "I thirst." See John 19:28. This is only mentioned by John as "vinegar." See Ps. 69:21.

Jesus crucified. Matt. 27:33-56; Luke 23:33-49; John 19:17-37.

V. 24. "And when they had crucified

him." The act of nailing Him to the cross is here meant. "They parted his garments." Evidence points to the fact that the outer garment or tunic had been removed before crucifixion. St. John 19:23 says, "They took his garments, and made four parts, to every soldier a part; and also the coat; now the coat was without seam, woven from the top throughout." There were four soldiers employed in the crucifixion. The garments here referred to would be the loose outer dress with girdle. The tunic was a close fitting garment worn underneath the outer dress.

V. 25. "And it was the third hour, and they crucified him." The third hour of the day would be nine o'clock. From V. 33 we learn that He was on the cross at the sixth hour, which would be twelve o'clock, and then that darkness was upon the face of the whole earth until the ninth hour, or three o'clock in the evening. It is said by historians that the Jews divided their day into four parts, which they called hours; namely, the first, from six to nine; the third, from nine to twelve, "noon;" the sixth, from twelve to three; and the ninth, from three to six in the evening.

V. 26. "And the superscription of his accusation was written over, 'THE KING OF THE JEWS.'" From the gospels we learn that all the gospel writers have it "KING OF THE JEWS," but some with variations. Perhaps, "This is Jesus of Nazareth, The King of the Jews" is more correct. It was a custom in cases of remarkable prisoners that the accusation was written on a white tablet and carried before them as they went to the place of execution. It was then placed over their heads when the cross was erected.

V. 27. "And with him they crucify two thieves; the one on the right hand, and the other on the left." St. Augustine says, "This cross, if you mark it well, was a judgment seat. For the judge being placed in the midst, the one who believed was set free; the one who reviled him was condemned; and he thus signified what He will do with the quick and the dead. Some He will place on the right hand and some on the left."

V. 28. "And the scripture was fulfilled, which saith, And he was numbered with the transgressors." See Isa. 53:12.

V. 29. "And they that passed by railled on him, wagging their heads." Here a fulfillment of prophecy shows the proud arrogance and terrible mockery of His opposers. "All that see me laugh me to scorn: they shoot out the lip, they shake the head saying, He trusted on the Lord that he would deliver him, seeing he delighted in him" (Ps. 22:7-8). See Ps. 69:26. Calvary was probably on one of the thoroughfares leading to the city; there would at this time of the year be a constant flow of people passing in and out of the city.

"Thou that destroyest the temple, and buildest it in three days."

V. 30. "Save thyself, and come down from the cross." The wicked here derided Him in ignorance of the fact that now within three days His words would be a startling and amazing fulfillment of divine prophecy.

V. 31. "He saved others." They could not deny this fact. But they now try to expose Him as an impostor. See Heb. 12:3.

V. 32. "Let Christ the king of Israel descend now from the cross." He would not have come down if He could have done so. He came to do the will of God and to die upon the cross as a sacrifice for sin. He suffered such humiliation that He might be exalted and glorified. See Luke 24:26. He continued to be the same merciful compassionate Christ. He who died for the sins of the world could forgive sin while dying; thus as He hung on the cross He said, "Father, forgive them; for they know not what they do."

V. 33. "And when the sixth hour was come, there was darkness over the whole land until the ninth hour." The sixth hour, midday or twelve o'clock; the darkness continued until the ninth hour, that is, three o'clock. This supernatural darkness came when the day was at its brightest, and when the noon was now at the full, so that it could not have been caused by an eclipse. How far the darkness is extended is unknown except it is stated that it covered the "whole land," possibly all the countries effected by His own ministry, that is, those having heard of Him. However, the Greek word is "geen" which is elsewhere translated "earth" or inhabited earth as in Matt. 28:20.

V. 34. "And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?" It has been generally supposed that Christ continually prayed upon the cross, and offered Himself a sacrifice for the sins of the whole world, reciting the whole of the 22nd Psalm.

V. 35. "And some of them that stood by, when they heard it, said, Behold, he calleth for Elias." Despite the terrible darkness, under which we are told men prayed and smote their breasts and gnashed their teeth, they lingered near the cross. "Calleth for Elias." Since He did not this was but misunderstanding.

V. 36. "One ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink." This was the second time drink was offered. This offer was, according to St. John, an attempt to satisfy His "thirst." This drink is said not to have been the stupefying drink given to criminals, but the sour wine, the ordinary drink of the soldiers.

V. 37. "And Jesus cried with a loud voice, and gave up the Ghost." This cry came at the end of His physical sufferings, and was literally the dismissal of His own spirit; fulfilling John 10:18, "No man taketh my life from me—I have power to lay it down, and I have power to take it again."

V. 38. "And the veil of the temple was rent in twain from the top to the bottom." There were two veils—one before the holy place, and the other before the holy of holies. The holy place would correspond to what we call the nave of the church, in which the priests were continually present; the holy of holies would correspond to our chancel choir—the holiest part of the building.



TESTIMONIES



A TRUE TESTIMONY OF DIVINE HEALING

BANGOR, Me.—I can truly testify that I was completely healed, every part of my body, by the wonderful and living power of God, blessed be His dear name. After six months under different doctors I had been told I could not live without an operation and perhaps not then.

On one Monday in September 1932 I fell on the doorsteps that were unnailed and they threw me down. Several of my ribs were broken and some were cracked causing me to fail in many ways with hemorrhages and intense pain. I lost weight from one hundred twenty to sixty-four pounds. After I was prayed for thru the kindness of Brother Flowers, his blessed mother, Sister Kalb, and Sister Griffin I received perfect healing and I had been in bed six months.

God bless Brother Bloomingdale and Brother Koshewitz who also prayed for me. I would like to broadcast this to the whole world, praise His sweet name forever. He is the only real physician. I never lie down in the day time. I cook and wash and do many other things for our family of eleven and attend nearly all the meetings. I pray to our living Savior that all who read this or hear my testimony will believe and receive the healing power. Thank God forever! I cannot fully describe my sufferings and I am so happy now that I am a creature, created by God's wonderful mercy. There are several witnesses that this statement is true and that I was thoroughly healed, praise God! May God bless His children everywhere.—Mrs. Lillian E. Baker, 4 Frazier St.

GOD GIVES VICTORY

We wish to sound a note of praise in our dear old Evangel. We praise the Lord for sending us Sister Rose Lucia from Akron, Ohio. God has wonderfully blessed during these three weeks. Praise His name! I don't know how to tell it all in words but I can say, "Praise His wonderful name." He has surely blessed us. He also blessed our sister with special songs which were inspiring to the children of God.

We thank God for sending Sister Oney from Norristown also. She has been a wonderful help in our service. She has been with our sister for three weeks. We can thank God for the way He has blessed us with souls. Four were saved, two sanctified and one was filled with the Holy Ghost. We thank God for the wonderful way He met with us in observing the Lord's Supper and feet washing Sunday morning. The following evening He gave us five new members, praise His name!

We thank God for giving us a minister of the Gospel and wife, our dear Brother and Sister C. Pfoutz who are well known in Pennsylvania. Pray that God will con-

tinue to bless. Our sister is still with us. We appreciate her and her service very much. Pray for her that God will continue to bless.—S. Hanley, clerk, 642 Locust St., Reading, Pa.

GOD'S LOVE WORKS PERFECTLY

I am glad to say this morning that I have God with me and feel free. I am depending altogether on my Christ because I find all I need in Him. I am just full of love for everybody and can feel the power of God, I truly praise the Lord for that love that God gave us with the Holy Ghost. It works perfectly!

I love our pastor, Brother E. L. Simons. He has been so much help to me. He talks to us young people just as a father and he is so interested in the young people. He surely is loved by all people in North Chattanooga. I realize that God has something for me to do and I desire prayer that I will do His will and make my landing safely.—F. F. Hill, 2610 E. Main St., Chattanooga, Tenn.

WE MEAN TO GO THRU

TAMPA, Jam., B.W.I.—Greetings to all of God's children. I raise my heart upward in praise and gratitude to God for the great blessings which He has bestowed upon me. I am saved from my sins, sanctified and have the baptism of the precious Holy Ghost. I have a joy in my soul. Hallelujah!

We surely thank the Lord for sending Elder McIntoch and wife here who have imparted to us this blessed gospel. They are real loyal shepherds. They are very much beloved. Dear ones, though the devil is fighting, God is blessing, and we mean to go thru with Jesus. I mean to die in the fields of battle with glory in my soul.

I ask the dear children of God to pray for us that we may ever press onward. We are praying earnestly that the Lord will send us a mighty revival, for the fields are white unto harvest, but the laborers are few. We desire the prayers of God's people that the work here might be ever prosperous and that our temple will soon be complete. Also pray for our dear Elder and Sister McIntoch. Though we are having perilous times we can see that they mean to be like Daniel and Deborah. Pray for us, dear ones, in Jesus' name.—Your sister in Christ, Mrs. W. Nembard.

HUNGRY HEART WANTS MORE OF GOD

DALTON, Ga.—I thank and praise my Redeemer for saving me from a life of sin, sanctifying me by His own blood and adding me to the Church of God. I thank and praise Him for a know-so salvation. This is something that is better felt than it is told. Though we have many trials, temptations and burdens to bear thru

this life when we get a real feast from the Lord our hearts are made to rejoice.

I thank the Lord for the way He blessed us last Sunday night. The Lord surely did send a good message thru Brother Harry Nix. There was one saved. When you all pray please remember the children of God at Dalton, Ga. that they may get closer and stay true and humble at the foot of the cross where God can use them any time and anywhere He sees fit to.

I request prayer for my home that God will continue to bless. I have a mother, two sisters and one brother who at one time knew the Lord but have gone back in sin. Please remember them in your prayers that God will get hold of them. My father passed away a few days ago and he was a member of the Church of God. He was saved, sanctified and filled with the Holy Ghost. I am the only one in the home now that is saved. Sometimes it seems like I am so weak that I can't stand. My faith is very weak. I ask you to pray for the Lord to make my faith strong and pray for me to receive the Holy Ghost.

I enjoy working for God. I am just saved and sanctified but I get a great blessing in working for Him. This could not be compared with the Holy Ghost if I had it.

I also ask you to pray that God will supply our needs. Mother is left alone with four children and I am the oldest one. I am nineteen years old, but not a one of us have a job, nothing only selling candy, but God has supplied our needs so far. We find in His blessed Word where He said, "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." It didn't say maybe it would, but it said, it shall be added unto you. Please pray for me to continue to press on and get the full blessing, that I may let my light shine before a lost and dying world and cause souls to be saved before it is too late.—Your sister in the Lord, Ruby Ogles.

OH, HOW SWEET TO TRUST IN JESUS

SOUTH CORBIN, Ky.—I wish to praise the Lord for His keeping power. Oh, how sweet to trust in Jesus. I do want to be ready when He comes. Well glory to God, it's going to mean a lot to be able to stand before God with a pure heart. I covet your prayers. I love the Church of God. The way gets sweeter with every trial. Glory to God, let's get up and go for God. I have love for all. Pray for me.—Charles L. Gibbs.

SPECIAL NOTICE

CROWNING CHURCH OF GOD SONGS

Place your order for a quantity such as you may need of the Crowning Church of God Songs. This little book you will find has many songs suitable for both pastoral praise and the evangelistic meeting. The price is extremely low at 20c per copy, \$2.00 per dozen, \$15.00 per hundred. Order of Church of God Pub. House.

ALA. STATE CONVENTION GREATEST EVER

The Alabama state convention opened Friday night, April 7 with Brother G. C. Dunn of Alabama City preaching though he didn't get to preach very long until Brother Burroughs gave out more than fifteen messages in tongues which Brother Dunn interpreted.

Saturday morning Brother Murphy spoke on "Unity." Throughout the day the Lord gave us wonderful blessings. At eleven o'clock Brother E. M. Ellis spoke on "Sanctification" in the afternoon the service began at one-thirty with a program on the Bible Training School conducted by Brother P. F. Fritz and Brother E. M. Ellis of the Board of Education with Brother Andrew Gardner and the writer. The prospects for worthy boys and girls for the state of Alabama are great. I believe there will be more students from this state than any for I am going to put all I have into it. In the evening the songs, duets, quartets and solos were wonderful led by our able director, Brother Colon Dunn. Brother Plake gave a message on "Christ." Brother Burroughs gave other messages in tongues and many came to the altar.

Sunday morning Brother G. C. Dunn lectured on the "Sunday School." At eleven o'clock Brother Wilemon gave the message. In the afternoon the reports of the district overseers were given. The service closed in the evening with the Church of God Y. P. E. programs of the district which lasted until a late hour. Among the singers were the Gilley quartet, Adamsville quartet, Pratt City quartet of churches No. 1 and No. 2, the writer and many others.

Below are given names of the ministers who were in attendance: R. G. Griffin, Ivy S. Crumpton, W. M. Wood, C. L. Griffith, Ross Swartz, E. C. Smith, J. C. Tucker, T. T. Dismukes, E. M. Ellis, W. W. Ball, Luther J. Corley, J. L. Ball, J. S. Collins, S. B. Franklin, Sister Mary L. Simpson, G. C. Dunn, M. D. Harwood, W. S. Wilemon, Bill McKinly, W. Jarvis, O. J. Plake, Sister M. S. Haynes, M. S. Haynes, Sister Newman, Sister Sarah Franklin, James D. Robins, A. H. Batts, Sister Ida McCoy, Carl Richard, Sister Gertrude Newman, W. J. Shoemaker, J. H. Adams, C. L. Dunn, M. J. Headley, W. S. Harrison, John D. Raynor, Raymond Taylor, F. M. Johnson, Albert Reed, F. T. Lantrip, J. L. Batts, P. F. Fritz, J. N. Howell, B. D. Smith, Sister Emma Newman, R. M. Gallops, T. G. Evans, Sister Minnie Haynes, H. J. Murphy, W. E. Crider. It is reported by many that this was the best convention ever held in the state of Alabama.—Yours for souls, William E. Raney.

TAMPA DIST. CONVENTION ENJOYED

The Tampa district convention of the Church of God convened at Largo, Fla., March 17-18. On Friday evening the service opened with songs and prayers and a welcome address by our pastor, Brother George Lemons. Responses were given by

testimonies. An inspiring message by the district overseer, Brother T. W. Godwin, on "The Church and Its Missions" followed. Three services on Saturday were enjoyed by those present, especially the ministers' conference in the afternoon during which time questions and problems which confront the ministry were discussed.

On Sunday morning a large crowd of attentive listeners enjoyed short talks on "Sunday School" by each Sunday School superintendent in the district. These were followed by a soul-stirring sermon by our state overseer, Brother E. W. Williams, on "Spiritual and Practical Unity." After this sermon we adjourned for lunch.

During the afternoon service came the call of the churches with each local pastor reading his report. The closing service on Sunday night was very good with an inspiring message on "The Holy Ghost and His Office Work" by Brother Lemons. Several special songs by the Clearwater quartet were enjoyed by every one during the convention. Surely each soul felt the presence and power of God and was much profited by the convention.—Humbly, Lois Blanton, Clearwater, Fla.

12 FILLED WITH HOLY GHOST, 25 ADDED TO CHURCH

WALHALLA, S. C.—I praise the Lord this morning for victory down in my soul. I praise Him for still being saved, sanctified and filled with the sweet Holy Ghost and a member of the dear Church of God. Sometimes the devil tries us but when it seems like we can't go any further the Lord comes on the scene and gives us a blessing from on high. Praise His sweet name!

I praise God for the wonderful revival just closed here at Walhalla church, No. 2 with Brother Johnnie Childers in charge. There were forty saved, twenty-six sanctified, twelve filled with the Holy Ghost, sixteen baptized in water and twenty-five added to the Church. The good done in this meeting will not be told until Jesus comes. Brother Childers surely is a man of God. I would that everybody could understand the Bible as he preaches it.

The church here was revived and we are praying that the revival spirit will continue. Any one wishing a revival will do well to get Brother Childers. I ask every one to pray for me that I may stand true until Jesus comes or calls.—A sister in Christ, Miss Iola Heaton, Rt. 2.

FASTING AND PRAYING FOR LOST SOULS

I don't know just how to thank the dear Lord for the way He has blessed here in Valdese. We have just closed a two weeks' revival. Five were saved, seven sanctified and six filled with the Holy Ghost. Brother J. G. Houck, our pastor, was in charge. It was wonderful how the power fell the last Friday night of the revival. We were all shouting, dancing, speaking in tongues and praising

God under the power of the Lord thru the Holy Ghost.

Brother Houck came here last summer and set a church in order with fourteen members. Now we have thirty-five, and more are looking this way. I am praising the Lord so much for sending Brother Houck here to preach holiness. It was my first time to hear the full Gospel preached. It pleased me so much for I was hungry for the Gospel. My husband and I were both sinners, but praise God He saved both of us, sanctified and filled us with the sweet Holy Ghost.

The enemy surely did work hard when holiness was first preached in its fullness, but the ones who persecuted the Church of God we are expecting to come in too, hallelujah! We are expecting to be victorious at the end of the way. We have been fasting and praying for lost souls here. We are planning on another revival soon. We want all the saints of God to pray that we will have a God-sent man to come here. This place is mostly settled with Italians. We need prayer but we are looking to go over the top in our next revival for the Spirit surely is working. We closed the other revival with the altar full of seekers weeping their way thru to God, praise the Lord for the Bible way! Pray for us here.—A sister in Christ, Dorcas Sigman, Rt. 1, Valdese, N. C.

ANOTHER VICTORY WON

On Feb. 21 Brother Rollins from Columbus began a meeting at the Lowell Church of God located at the Rainbow schoolhouse four miles in the country from Lowell, Ohio. Brother Rollins stayed about a week. I was there helping him the last few nights but after he left we continued the services. We didn't know whether to continue the revival but we did our best and the next night the power fell and continued to fall. The Lord wonderfully blessed and twelve or fifteen were in the altar each night. We closed the meeting March 14 and just reached our home in due time to move my family out of the flood district to higher ground.

During the three weeks' meeting there were nine saved, eight sanctified, six filled with the Holy Ghost, eight added to the church and Sunday, March 10 nine were baptized in water. This is a new church, only six months old but it is moving forward. They have a fine Y.P.E. every Tuesday night, also a good Sunday School on Sunday evenings. This church is making a good record in every way.

The work in general at Marietta, Belpre and Lowell is progressing and moving along nicely. We ask that all who read this pray for us as we desire to see many souls saved.—Your brother, T. F. Blackell, 341 Pike St., Marietta, Ohio, pastor.

He was wounded for our transgressions. He was bruised for our iniquities, the chastisement of our peace was upon Him and with His stripes we are healed.—Isa. 53:5.

NOTICES

I can use thousands of good, clean, evangelistic, gospel tracts on holiness and kindred themes. Also hundreds of Evangelists and other clean, holiness papers, Bibles and gospel portions, for house to house evangelism and slum work. These may be in either English or Spanish. We are trying to reach the class of people who never go to church, but we haven't the means to supply literature, etc. — Yours in His service, T. P. Douglas, pastor, 1106 Olivia St., Key West, Fla.

We began a revival in Nashville, Tenn., Sunday night, May 28th, and request special prayer that God will give us great victory and that many souls will be saved.—C. L. Swaggerty, evangelist.

To whom it may concern: This is to certify that Roy Mallory is no longer a minister or member of the Church of God.—H. N. Scoggins, Overseer of W. Va.

The Ohio State Convention will convene at Akron, Ohio, July 27-30. S. W. Latimer, General Overseer, is expected to be present. Everybody welcome.—E. Haynes, state overseer.

There will be a home coming at Walhalla church No. 2, June 18. We especially invite all the former pastors and state overseer to be sure and be with us. We are expecting a wonderful day in the Lord. We are having a wonderful meeting. The old members tell me there is the least division in the church there ever has been, for which we praise the Lord. Again we invite one and all to be with us at our home coming, especially our overseer, H. L. Whittington.—J. W. Heaton, pastor, Rt. 2, Walhalla, S. C.

To whom it may concern: My address is changed from Deerfield, Va. to 215 Parker St., Greenwood, S. C.—Your brother under the blood, R. E. Lovell.

To the Church of God ministers everywhere, who are preaching the full gospel and standing for the Church of God with Brother S. W. Latimer, General Overseer: We are having services here at my house the first and third Saturday nights in each month. Everybody come by. I live eight miles west of Marianna, Ark. on No. 3 highway, at S. S. Smith's store. My address is R. H. Nance, Rt. 2, Box 74, Moro, Ark.

If a good, smart, nice woman, around twenty-five or thirty wants a home, write me.—Mrs. F. A. Smith, Rt. 1, Bx. 199, Arcadia, Fla.

The Wayne Mingo, W. Va., Church of God district convention will convene at Warfield, Ky., June 16-18. H. N. Scoggins, our state overseer, will be with us. All churches and ministers in the district are asked to please discontinue regular services and attend the convention.—Yours for the Church of God, Roy Mar-

cum, district overseer, Dingess, W. Va.

My address for the remainder of the assembly year will be East Tallassee, Ala.—A. H. Batts.

On Sunday, June 4, at 3:00 we will have conference, sacrament and feet washing at the Church of God in Law-

renceville, Ga. We earnestly request every member to be present; all others are invited.—L. P. Shaw, pastor.

The Marietta district convention of the Church of God will convene at the church, 341 Pike St., Marietta, Ohio, June 29-July 2 inclusive. We are expecting the presence of the Lord, and this

FLORIDA STATE CAMP MEETING

Will convene at Wimauma, Fla., June 1-11

E. W. WILLIAMS, State Overseer

MONTANA STATE CONVENTION

Will Convene at Big Timber, Mont., June 17-25

ROBERT R. SEYDA, State Overseer

PENNSYLVANIA STATE CONVENTION

Will convene at Edgewood Grove, Somerset, Pa., June 28-July 2

H. W. POTEAT, State Overseer

ALABAMA STATE CAMP MEETING

Will convene at Alabama City, Ala., July 21-30.

W. W. HARMON, State Overseer.

OKLAHOMA STATE CAMP MEETING AND CONVENTION

Will convene at Maud, Okla., July 22-Aug. 4

The General Overseer is expected to be with us Aug. 1-4

GRAHAM OGLESBY, State Overseer

OHIO STATE CONVENTION

Will convene at Akron, Ohio, July 27-30

The General Overseer is expected to be present

E. HAYNES, State Overseer

MAINE STATE CONVENTION

Will convene at Appleton, Me., Aug. 24-27

H. W. POTEAT, State Overseer

28th ANNUAL ASSEMBLY of the CHURCH OF GOD

Will Convene Oct. 7-13, 1933, Cleveland, Tennessee

S. W. LATIMER, Moderator.

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INFORMATION—If you change your address, you should promptly notify us giving the old address and the new address.

Always write names and addresses plainly. If we fail to get your name or address right, please notify us and we will take pleasure in making the correction.

We will do our best to keep from making mistakes, but if we make a mistake, we will take pleasure in correcting it if you notify us.

We invite all the workers to send us reports of interest from the battlefield, if nothing else, a postal card telling where you are this week.

Help to make the Evangel a medium of information as well as a spiritual blessing.

This paper reserves the right to condense reports, testimonies, etc., to a conformity of a proper allowance of space.

convention to be much better than any previous convention. Our state overseer, Brother E. Haynes, will be moderator. Hoping all will lay aside everything else and come, that we may feast together on the good things from Father's table, I remain your brother in Christ, T. F. Blackwell, 341 Pike St., district overseer.

The Pennsylvania state convention will convene in Edgewood Park, Somerset, Pa., June 28, continuing thru July 2. Free beds and meals.—H. W. Poteat, state overseer.

The party from Plymouth, Fla., who answered my letter in February, has not been heard from since, altho' I wrote again to them on March 13. I wonder how this can be and am taking this means to give them my present address which is 804 W. Union St., Detroit Lakes, Minn.—M. H.

The Cleveland district convention will convene at Cleveland, Tenn., June 23-25. F. M. Waldron, district pastor; T. S. Payne, state overseer.

I would like to know the address of Brother B. J. Hillhouse. I would like for him to write me at once. If any one knows his address, please send it to me.—A. M. Daniel, 421 Norton Ave., Sylacauga, Ala.

Dear readers, we are, and have been, working in Bangor and vicinity. God has signally blessed in everything we have undertaken in this place. Thru every conflict He has been with us. The way has been dark at times but the sunshine has always appeared thru a rift in the clouds. Praise God!

To those interested: The Church of God at Bangor, Me. will have a radio program each Monday evening at 8:30 o'clock, with Frederick Karlton, pianist; Francis Buck, soloist; H. G. Flowers and mother, gospel duet.—H. Flowers, pastor.

The Church of God camp meeting and state convention of the state of Oklahoma will convene at Maud, Okla., July 22-Aug. 4 inclusive. Our General Overseer, S. W. Latimer, will be with us Aug. 1-4. Come and bring your camping outfit. There will be plenty of camp ground free. If you want to send your name ahead write Wiley E. Wright, Maud, Okla., chairman of Entertainment Committee.—Graham Oglesby, state overseer.

REMEMBER

The best policy for any business house, especially a mail order house, is prompt service.

Every precaution is being used to avoid delays in shipping. For this reason I am earnestly requesting that all orders be addressed directly to the Publishing House and not to me, as I am out of town much of the time.

I am sure every reader will appreciate cooperation along this line.—Your brother, Otis L. McCoy.

REQUESTS

Sometime ago I sent a request to the Evangel asking for prayer for the healing of my body. I'm some better than I was then, but I'm not well yet. I thank the saints for their faith and sincerity toward God for me. I request that you continue to pray for me. Those who wish may write me. You don't know what a cheering letter would mean.—Burnell Yancey, Grove Oak, Ala.

Please pray for our little band here at Lepanto, Ark. as we have a hard struggle. Most of us are Church of God members, some are seeking to be sanctified and filled with the Holy Ghost. Several are seeking to be saved. Please pray for my little girl who is crippled. She can't walk or talk and has been that way all her life. She will be six years old in October and can't even sit alone. Pray for us saints here as we are weak and down in the valley. Pray for us to have a good revival here.—A sister in Christ and a Church of God member, Gladys King.

I am requesting earnest prayer for my sister-in-law that God will heal her. She is afflicted with a terrible disease of some kind. The doctors say it is a cancer or a tumor of the stomach, and she is very low. Anyway whatever it is, I know God's power is real and He is able to heal all manner of disease. Diseases don't get too hard for Him. He healed me once when three doctors failed. I also praise Him that the precious Holy Ghost abides tonight. Please remember to pray for this young woman. She has unbelieving relatives who need to be saved and they don't believe in divine healing, but she says she believes God can heal her. She is saved but not sanctified.—A sister in Christ, Nellie Rosier, Lacoochee, Fla.

I request pray for my husband that God will heal him of kidney and bladder trouble, but above all things, heal his soul.—A sister, Nellie Rosier.

Please pray earnestly for my backslidden daughter, Mrs. Rich, that she may be saved and healed of all her sickness. She has flu, pneumonia, rheumatism, and goiter, and has suffered so much. Pray for me and my unsaved family. Pray for the church here in Lewistown, Mont., that it may grow and many souls be saved.—Your sister in Christ, Emma Washek.

Please pray for me as my hip is giving me trouble. Pray that I'll stand true to the dear Lord.—Mrs. F. A. Smith, Rt. 1, Box 199, Arcadia, Fla.

Brother H. S. Smith and Brother F. E. Honakes have pitched a tent at Lamar, W. Va. for the saving of souls and the uplifting of God's kingdom. Prayer is needed much at this place and we ask all to pray that God will bless and many souls will be added to the Church of God.—Yours in Christ, Mrs. L. A. Williams.

I have an afflicted body and would like for the saints everywhere to pray for my healing. I love Jesus and want to trust Him to the end. I have been healed many times, but I have two afflictions now from which I suffer much. Please don't forget to pray for me.—Your sister in Jesus, Mrs. Louise Helton, Rt. 3, Morrow, Ohio.

I ask all the saints of God everywhere to please pray for the healing of my little boy. He has pellagra. Please pray earnestly for the Lord to heal his little body.—Mrs. T. C. Bridges, Rt. 2, Marietta, Ga.

Dear brothers and sisters in Christ, I really want you to pray a special prayer for me. I am in trouble in my home. God knows my heart. I want to serve Him and go to heaven when I leave this old world. Pray that in some way God will give me deliverance and save these souls or move them out of my home, that I can pray and serve my Savior. I ask that the folks in W. Frankfort, Ill. pray a special prayer for me. I am badly in need of your prayers.—Your sister in Christ, Mollie Hurrenton, LaFayette, Ga.

The Pulaski district convention will convene at the Pulaski church or in the Pulaski big tent of the Church of God in the Pulaski district, June 22-25 inclusive, D. V. We are expecting a great feast and will have ministers from other states, especially Brother John L. Stephens of Erwin, N. C., state overseer of North Carolina, Brother Solomon Sealf of West Virginia, and others from other parts of old Virginia, and our state overseer, L. L. Vaught. We will expect all the ministers in the district present, and on Sunday, June 25, we will expect all the churches and Sunday Schools in the district to come. There will be dinner on the ground. We are inviting Quartet No. 2. I ask that all join me in prayer for this convention and let us make this one of the greatest ever at Pulaski. I am placing the ministers from other states on the program and others will have space.—Your brother in Christ, W. B. Davis.

Brother W. E. Raney has been appointed Assistant Superintendent of the C. of G. Y. P. E. and is now engaged here in Pratt City in a school of Sunday School Training Course, this being one of the subjects he taught in Bible School the last two terms. Having permission from Brother J. H. Walker, superintendent of B. T. S., he is giving this course in connection with his work in the state.

You will do well to get in touch with him at once as he will be here three weeks in a school. If you wait too long you may be deprived of the opportunity for such a course is much needed in our churches. Address him at 716 First St., Pratt City, Ala. I trust you will cooperate in this work.—W. W. Harmon, State Overseer.

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